

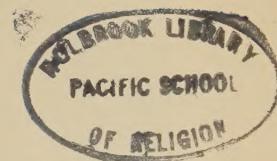


The South India CHURCHMAN

The Magazine of the Church of South India

● SEPTEMBER 1970

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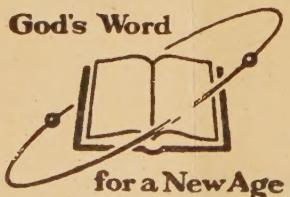
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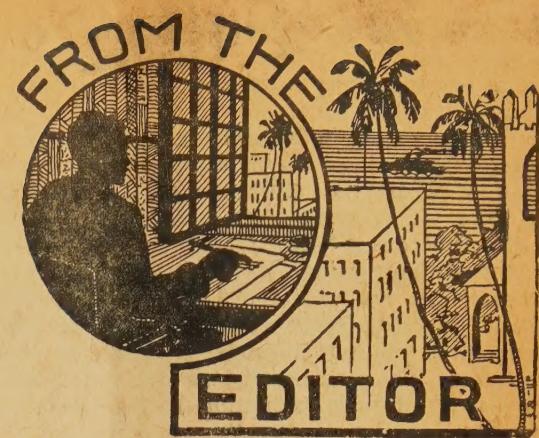
Anniversary of Our Church

This Number will be in the hands of readers during the anniversary month of the Church of South India. But it is actually being sent to the Press at the time of the Anniversary of the Independence of the country. It is, therefore, inevitable that the Editor should be thinking of both anniversaries at once and making a comparison between them to examine what the actual achievement has been and how far they serve as reminders of the hopes and intentions at the time of the inauguration.

It is only to be expected that, with the passage of time, anniversaries should lose much of their meaning and even of the enthusiasm with which they were first celebrated, because new generations that arise do not know what things were like before the events they are commemorating. Even a deliberate and meticulous recital of the glory and the significance of the events, as was done at the Passover among the Jews, can become a mere ritual that might at best gain importance only as a traditional occasion for national or social holiday-making. This would, however, not matter if the original hopes have been realised and intentions carried out to a fair extent. But, if the hopes of the new ventures and opportunities have been belied and if the anniversary comes as a reminder only of such a waste of opportunities, sadness and silence would seem to be much more appropriate on the occasion than any kind of comment or expression of thankfulness or joy.

The silence of Disappointment: Both the Independence of the country and the Inauguration of the C.S.I. were events that not only raised hopes of a glorious future, but actually threw open roads to high achievements. Independence was hailed as the panacea for all the social and economic ills of our country and it was to lead the nation to a position of leadership among the nations of the East and even of the world. The country appeared to be on the threshold of glorious integration of its peoples in a spirit of unity. It is sad to reflect, therefore, that what has been happening over the last two decades in the country is almost a calculated sabotaging of all the hopes of the Founding Fathers of the Republic and the Constitution of India. The history of our Church brings no greater sense of elation than that of our nation in the first two decades of their existence. Here again the Union of Churches had been hailed as the fulfilment of the pre-condition for an effective ministry of the Churches in South India. Union would activise the new Church into greater spurts of evangelisation, finer devotional fervour and a more dynamic transforming role in the remaking of its environment. These hopes, too, have remained unfulfilled and silence might seem to be the appropriate expression of the disappointment at the time of the Church's anniversary.

The silence, too, of Pain: One wonders how many more fasts the Mahatma would have undertaken if he had lived to see the nation he worked incessantly to liberate and fuse together into unity constantly behaving like a 'house divided' and making a travesty of all his claims for Truth and Non-violence. But the builders of the nation and all those who love it now have to bear the pain of the squabbling within Parties, the naked rivalry for power among 'leaders', the growing lawlessness and the continued existence of disparities, injustices, large-scale backwardness and poverty and corruption which are the major causes of lawlessness. In the Church, too, while many in positions of responsibility are doing well by themselves, others, whether in such positions or not, go about with great pain in their hearts, very much like the Jewish prophets who were



deeply grieved over the disloyalty of their people to their God. Every time the clay feet of the 'leaders' of the Church are exposed, every time caste, money or similar considerations override justice and compassion in the decisions of the councils and committees of the Church, every time a member of the Church fails miserably in his discipleship, there is a twinge of pain for them. But perhaps their greatest pain is the realisation of the general lack of will and power in the Church to convert opportunities into high accomplishments.

And then the silence of Despair: When survival itself is threatened—whether that of the country by the inroads of neighbouring powers or that of our Church by those who preach strange doctrines—sorrow turns into despair. As vested interests get more firmly entrenched and those who are eager to try desperate remedies try to dislodge them through revolution, the future seems bleak and hopeless, and the silence of disappointment, pain and despair might give place to a poignant cry.

Those who withdrew into silence and solitude, whether in Old Testament times or nearer to our times, have, however, not been allowed to cry out in despair. They were not to cry out in the streets, voicing their pain or despair. In fact, they were told that despair was disloyal and that it was an escape from personal responsibility. Elijah, nursing his wounds of disappointment in a cave, was told that there were seven thousand others who had not bowed their knee to Baal and that it would not do for him to skulk away as if he was the only one concerned for Israel's obedience to Jehovah. In a similar situation, the Prophet Ezekiel was made to see the valley of bones springing up into new life. These were all reminders that revival is the work of God and that man's mournfulness could achieve nothing more than his own continued unhappiness.

Like Ezekiel and Elijah the Christian who is burdened with concern over the disobedience of the Church to its Master and its refusal to be on mission for Him has also to look for the signs of renewal. But the signs to be seen are not miraculous happenings in nature, but men who are recalled to a fantastically difficult mission and to suffering, if necessary to, as part of the mission. And, what is more, they have to become signs themselves as Jesus became the new Paschal Lamb when the old Passover had lost its meaning for the descendants of those who had been led out of bondage by divine providence.

The ways of God are indeed mysterious. He often chooses to lay the heaviest tasks on the meekest people, promising only that His own strength will help to overcome their weakness. Moses with his stammer and black record in Egypt, David with his unimpressive looks and stature, Peter with his blundering enthusiasm that would not stand the first test and Paul with his persecution mania—He challenges such unpromising men to take up the heaviest and most thankless tasks. Many were the times when they

were filled with sorrow, pain and despair as they seemed only to meet with failure, ingratitude and even ridicule from the people they loved and had undertaken to serve. Quite often their exhortation to their people in obedience to God, was a cry in the wilderness and, as has been said before, they had to be signs vicariously of both the folly of their people and the punishment for it. Alas, too many of us falter or fall away just at the point where we have to suffer or become a 'sign'.

Astonishingly enough, men and women who were prepared to go all the way with God were also empowered and upborne by God's spirit or the Presence of Christ. They were given the power to do, to lead, to proclaim—and to suffer. The promises of God came to them, and came in advance of their dedication to their tasks. But it was not the promise of worldly prosperity or of mysterious protection from harm or suffering. On the contrary they were called to identify themselves with the people whom they had to serve or even to bear their griefs and be bruised for their offences. The promise was only that, whether they had to go through fire or water, God would be with them.

It is through such men that the Church is even now admonished, recalled to a sense of mission and helped to be loyal to the call and the commandments of God—and not through arm-chair exponents of the mission of the Church or 'high-powered' evangelists urging men to choose between heaven and hell-fire in the life to come.

But it is not individuals only but the whole church or community of Christians whom God is perennially calling to be the 'signs' and 'suffering servants' for the sake of the whole world outside the Church—its neighbourhood far and near. Every anniversary of our Church is, indeed, not the commemoration of a call and a gift of more than twenty years ago, but a renewal of them for a year at a time—an opportunity for a new obedience if the whole Church, dioceses, pastorates, congregations and their members will respond to the 'I am' that calls them in order to send them.

* * * *

It had been the Editor's intention this year to review the work of our Church with reference to the effectiveness of the help and preparation it gives, or fails to give, to women in the Church. But, while a few articles requested with this end in view were received, three which were intended to be key ones, including one on women in the villages in the C.S.I., have been delayed. It was fortunate, however, that a long report on the recent Triennial Conference of the Women's Fellowship has been sent and that the theme was 'Who is My Neighbour?' so that one may hope that the Report and the articles around it which are found in this Number serve the Editor's purpose just as well. It is, however, not the Editor's purpose that counts, but God's and the Editor hopes that those articles will encourage readers help fulfil that purpose, too.

The Women's Fellowship Quadrennial Conference, Bangalore, 1970

The much-anticipated Women's Fellowship Quadrennial Conference is over. We thank God for His many mercies in connection with it.

It was held from May 20th to 23rd in the spacious and beautiful campus of the United Theological College, Bangalore, by kind permission of Dr. Russel Chandran; and to him and Mrs. Chandran, and to Mr. Chelladorai through whom all the arrangements were made, and to Mr. Kumar, who did the catering, our grateful thanks are given.

About four hundred women attended from the fourteen dioceses, 346 of them being resident and the others local people attending daily.

Conference Theme: Who is My Neighbour?

One way or another we were reminded of this theme throughout the conference. On the platform of the Charles Ransom Hall where all the meetings were held was the pictorial representation by Mr. Peter Mark of the two neighbours, so close together and yet with eyes that never met and repelling rather than welcoming hands. Beside them in large letters were the theme words, interspersed with the cross, showing the true way to neighbourliness. Other posters in the vestibule, pictures of 'my neighbour in need' on the front of the stage, a globe showing that the whole world is 'my neighbourhood', and all the subsequent addresses in one way or another, reminded us of the important thing we were there to consider and act upon.

Thanksgiving Service. President: MRS. JEBARAJ

In this first meeting our Women's Fellowship President, Mrs. J. Jebaraj, reminded us very clearly of two things—firstly our desire to give to God our very grateful thanks for all His wonderful goodness to us, and especially for all that we and those before us have received through the

Women's Fellowship; and secondly our need to show our gratitude by being neighbourly to others. Throughout her talk ran the refrain, 'When I needed a neighbour were you there?' and she ended with a call to us to dedicate everything to our Lord.

This led on to the bringing up by the delegates of their thank-offerings of money and goods for the Sale, and to the handing out to the dioceses of the packets of books so kindly donated by Mother Basilea of Darmstadt and by the Bible Society and the Scripture Gift Mission.

After this meeting came a time of Orientation by Sister Grace Aaron, and in the afternoon we were able to practise some of the songs which we enjoyed singing later. Among them were especially appreciated 'Christ is the Lord of the smallest atom', 'They'll know we are Christians by our love' and several from the E.A.C.C. Hymn book. Later on, some appealing new choruses were also introduced by Rev. Sundar Clarke.

Reception to the Delegates

This pleasant event took place on the lawn in bright sunshine on the first afternoon and delegates, sitting in groups, much enjoyed the sumptuous tea prepared by Miss Dawson, following which a warm welcome was given by Bishop and Mrs. Sargent to the Delegates, the Fraternal Delegates and the Officers of the Women's Fellowship. We much appreciate the work of Mrs. Sargent and the local W.F. Committee and branches in arranging and providing this Reception.

The Inaugural Meeting which followed was preceded by a procession of delegates walking in Diocesan groups according to language areas, each diocese carrying a beautiful handpainted banner and in turn singing a lyric. Thereafter a very good meeting took place. Our W.F. promises were renewed and the Pledge taken, welcomes given, and

greetings from many friends received. These greetings included those of the Bishop of Papua, happily present with us and describing himself as 'one of the fruits of the late Rev. Sathia Joseph'.

Bishop Solomon, the Moderator, was most unfortunately unable to be present, so Dr. Chandran very kindly stepped into the breach at the eleventh hour and gave the *Inaugural Address*. In this he reminded us that, having taken a theme such as 'Who is my neighbour?', we needed to know what it meant and have an understanding of who 'my neighbour' really is. Jesus in his famous story had turned the mind of his questioner outwards, and he does the same for us to-day, giving us a wider view of our responsibility to others and our need to learn from them too.

An evening address and a time of preparation for Holy Communion by the Rev. A. B. Masilamani ended a full first day, and the days that followed were also full, with inspiring addresses and many other interesting events all bearing on the theme. Perhaps we can mention those other events now before giving a few thoughts from the addresses themselves.

Exhibition and Sale

These were set out in two rooms of the Library and should have been opened by Mrs. Sundaresan. She unfortunately could not come, but Bishop Sundaresan most kindly and graciously did the job for her.

The Exhibition was a wonderful display of pictures, charts and models arranged by the various dioceses and excellently illustrating the theme. They also provided much useful information about the areas themselves and would certainly help the members to know who was their neighbour in the village, the parsonage, the area or the diocese; and they were full of ideas of what to do to help, one diocese even showing a four-year plan. Amongst many fine entries, those of Madras and Rayalaseema were perhaps outstanding.

Next door to the Exhibition was the *Sale* to which so many interesting articles had been contributed and through which nearly Rs. 900 was raised for the W.F. projects of the next four years, i.e. Evangelism, Adult Literacy, Nutrition Education and a bursary for Theological Education. We congratulate and thank all those who contributed to both the Exhibition and the Sale, and for the selling of Donation Tickets in their dioceses. The largest amount given for the Projects through the Donation Tickets was Rs. 1,000 from Rayalaseema, with Coimbatore second and Madras third.

Film Show

This was a series of beautiful pictures sent by Mother Basilea depicting the formation of the Mary-Sisterhood in Darmstadt, and the life and work there now. We gratefully thank Mother Basilea for sending them.

The Theme Play

'Who is my Neighbour?' was given on the second evening. It was written and produced by Mrs. Sargent and acted by friends of the U.T.C. and Wesley Church, Bangalore, to whom we are most grateful. It was very practical, and left us thinking out what would have been our own response in similar situations.

Deepa Araadhan

This service, prepared by Sister Grace Aaron, should have been held that same evening, but a downpour of rain made it impossible and it had to take place the next morning before daybreak. This unfortunately meant that local delegates could not be there. In the centre of the

lawn was a lighted lamp, and the delegates, grouped as dioceses, made the spokes of a wheel, radiating out from this central hub of light. Each one carried an unlighted candle, and these were lit from the centre. Then, diocese by diocese, practical forms of service needing to be done were mentioned, and prayers were offered that we should be used to promote unity and brotherhood in the world around us. A Gurkha watchman was delighted to hear the prayers for the Pakistanis!

The Business Meeting

At this meeting, held towards the end of the Conference, the need was stressed for the Women's Fellowship to become self-supporting and the need to raise in India the salary and travel allowance of the General Secretary was emphasised. At the same time, great gratitude was expressed for the generous help of the Appeal Committee in England received both for these things and for the programme of Leadership Training. It was suggested that if every W. F. member in every branch had a mud collecting box and put even a few coins in it, there would be no shortage of money at all!

Another thing stressed in this meeting was the follow-up of the Conference, so that each woman in every branch should get something from what had happened here. The messages should be translated into the regional languages and distributed. Also we must encourage the women really to come together in each congregation and take more responsibility and leadership, and be neighbours to others and bring them in. There should also be more frequent W. F. enrolments. There are still far too many women who know nothing of W.F. at all.

Excursions

A word must be said about two excursions which the delegates much enjoyed. One was a local one, and the other, in which nearly 200 people joined, was to Mysore and took place after the Conference was over.

THOUGHTS FROM THE ADDRESSES*

It is good to report how regularly and appreciatively the delegates attended all the meetings and how inspiring and helpful were the addresses and our worship together.

The Rev. A. B. Masilamani, of the Telugu Baptist Church and a leading Evangelist, spoke twice:

1. The Mission of the Church

(a) The mission is to be the message we are communicating. Jesus Christ said, 'Ye are the light of the world'. If we try to propagate what hasn't become our experience, we are failing. The world also has a mission, and Satan has a mission! Can the Church, *being* the message, transform the world and produce a new community?

(b) Jesus Christ's disciples must not only be the message, but also the memorials of him. Today we think a lot about Self-support, Self-propagation, and Self-determination. Why such a lot of 'self'? Are we more interested in survival than revival? Members of the Early Church became memorials....reminding people of their Master by their lives. People said, 'They have been with Jesus'. Jesus wants to be remembered everywhere, not only in the Holy Communion. How can we remember him and remind people of him unless we too are willing to be broken bread? Only then shall we get the power to be witnesses.

So the medium must become the message, and the Church, on its knees in repentance, must itself become the Kingdom. Men must see the Gospel in us. All this is the work of the Holy Spirit, with worldliness, power-seeking, communalism and sin done away with.

* The address of Dr. Russel Chandran is published as a separate article.—Ed.

2. The Servant Role of the Church

Jesus Christ gave much time to the training of his disciples, but one lesson he left until the end....and taught in that 'Graduation Service' in the Upper Room on that last night. This lesson was 'How to be a servant?' It could only be learnt in the shadow of the Cross and against the background of agony. 'If I did it, you do it,' he said.

The Church is a collection of servants. You can only find your neighbour when you have learnt to be a servant, and then you can't miss him. Unless the Church is willing to stoop and get soiled and hand over its joys to the sufferer, it cannot be a servant. When Jesus washed the disciples' feet he had to be kneeling, and he had taken off the guru's robe. Let us, through the Holy Spirit, ask God for the mind of Christ.

Group Discussion on questions set by Mr. Masilamani followed his addressees and the members participated in this with much interest, but unfortunately there was no time to share the findings.

The Rt. Rev. N. C. Sargent

At the Holy Communion Service the Rt. Rev. N. C. Sargent gave the address. He linked together the three texts, 'Who is my neighbour?', 'Love thy neighbour as thyself' and 'Love never gives up'. He referred to the fact that the second of these occurs in the Code of Holiness in Leviticus, that Code which shows that religion must come into all the affairs of daily life. After taking us in imagination to the Jericho road, both then and now, and mentioning the early mystical interpretation of Jesus' story, he brought its practical application home to us by asking, 'Are you in love and charity with your neighbour? Are you prepared to go out of your way to help someone who means nothing to you? To give up prejudices and put your hand in your pocket? When we enjoy the fellowship of the Women's Fellowship do we ever ask, "Is there anyone not here because of me?" Ought someone else to be in office instead of me? Should someone else have come to this Conference in my place?... Let us give up blaming each other and remember that it is Jesus himself whom we meet at this service and he will show us who is our neighbour and how to have the love that never gives up.

The Rt. Rev. George Devadoss gave three Theme Addresses :

1. Who is my Neighbour? (Luke 10: 29)

In this encounter with Jesus the scholarly interpreter of the Jewish Bible and religion asks about eternal life and answers his own question with a book answer. But Jesus says, 'This do, and you shall live.' It is not in fact a matter of thinking but of daily practice. The lawyer's second question which evoked Jesus' story of the 'Good Samaritan', is a question that we too must ask in the complicated world of today—'Who is my neighbour?' And we must seek to find out how to help him. My neighbour lives in the ground stretching from my family outwards, and up to and including the enemy camp. It is good to reflect that the robbers as well as the wounded man need saving, and that will prevent further woundings. The ills of today must be tackled so that our neighbours need not suffer. We must build on the mind of Christ.

2. How to love thy neighbour? (See Mk. 1: 31, John 13: 34, 15: 12, and 13: 35.)

This matter of loving thy neighbour is anything but easy. All agree that we should behave decently to each other. After 1947 it seemed easy to make India a Welfare State with everyone cared for, but this has not been achieved and the present state of the world is terrible. It is as difficult to love one's neighbour properly as to love

God with all one's heart. We can either accept this commandment or reject it, but if we do accept it, there is no occasion when we can't obey it. Jesus said, 'A new commandment I give unto you, that you love one another.' What is 'new' about it? There has been love before. What is new is that this love is for all, for all with whom we are in any way connected, and the love must be 'as I have loved you'. To have this kind of love we must look to him who saved others but could not save himself.

We must meet in love three levels of need: (a) Food—i.e., all the basic material needs; (b) Friendship—The world is full of lonely people. (c) Faith—There is a hunger for God; and Jesus Christ is the Way, the Truth and the Life. Let us pray for our neighbour who hungers for faith, and show by our life, and as occasion demands it, by speech also, the transforming power of Jesus Christ.

3. The basis of love to thy neighbour (I John 5: 7-21, 2: 15-17.)

In Jesus' story the inkeeper was expected to accept unlimited responsibility. Eternal Life can never be limited. There is no limit to our responsibility either. But can I attend to all in need? The only answer is: 'Love God, then your neighbour!' This kind of love for our neighbour can't be manufactured, but when it comes through love of God amazing miracles can be released. God himself will show us how.

So the love must be unlimited and given to us by God, and it can only come in response to the Cross. Only by looking there can I learn how to love my neighbour as myself.

Mrs. Vimla Manuel gave two addresses on 'Creative Living' and thoughts from both are grouped together here:

'Is there anything creative about our living? God created. God was and is creative in history, and supremely so in Jesus Christ. For us creative living is to co-operate with God in his work, in nature, in science, and in all thought, so that everything may be brought under God in Christ. Jesus himself participated in the creative work of God, healing, speaking, praying, enduring, and through this creative work making possible a new life for men.

So, forgetting ourselves, let us join with God as we ourselves experience the new life, the life-giving power of Christ working in us. This awareness of God will result in a glorious new experience of creative living, showing, for example, in our literature. Is that inspired by God in our midst? It will also result in our being more sensitive to people. Are we sensitive to non-Christians and their desire to know more about God? For creative living we need freedom, both economic freedom (to be free from anxiety) and freedom from sin. We also need true fellowship with God and with others, and for God to reveal himself to us. Let us seek these things in him.

Bible Studies

Mrs. Leoda Buckwalter of the Far Eastern Broadcasting Corporation gave three Bible Studies on the Epistle to the Philippians. As she has herself given a chapter by chapter summary we will give just a few main thoughts here.

As introduction comes the following: 'This is the epistle of joy. Key words are: "Joy", "Rejoice". The theme of fellowship is treated at the very beginning and the special problem of broken fellowship is dealt with at the end. "Fellowship, therefore, is a golden thread running through the epistle."

Paul, writing from prison, was living a victorious life in impossible circumstances. So we can afford to listen to what he has to say, and follow him—a servant—a love-slave of

the Lord. Here are his nine standards of fellowship (see Chapter I):

1. Thankfulness on every remembrance of them.
2. Partnership in the Gospel.
3. Confidence in them, i.e. seeing them 'as in Christ'.
4. All partakers together of grace.
5. Hungering for more fellowship.
6. Maturing together in the Christian life through knowledge gained from experience.
7. Growing in the ability to discern between the excellent and the good.
8. Growing in purity, with the standard of holiness becoming clearer, and a growing transparency and trust in one another.
9. Fruitfulness in the Lord Jesus.

This fellowship (see Ch. 2) is a gift of God, coming from walking with Jesus and giving ourselves to him.

Final Thanksgiving and Dedication

Before the actual Thanksgiving Service we had a session of saying Thank You to all the many friends local and otherwise, who had helped in one way or another to make the Conference such a success. There were too many of them to mention all the names here, but we want them all to know how much their willing co-operation and work has meant to the smooth running of the Conference and the happiness of everyone. Special mention must be made, however, of the members of the Planning Committee, especially Mrs. J. Jebaraj, Sister Grace Aaron, Mrs. Neela Cornelius and Sister Joyce Woppard without whose work the Conference could not have taken place. To them, and to all, our grateful thanks are given, and most of all to God for helping us to carry through this great event and for the wonderful experience of unity and fellowship which all enjoyed.

Service of Thanksgiving and Commitment

This was conducted and addressed by the Rt. Rev. George Devadoss and it left us on a high note of gratitude to God and determination to serve him and our neighbours better in the future.

The Bishop spoke from Zechariah 8 : 22, 23. We close with a few of his thoughts.

'The Jews who returned from exile were at first disappointed and disillusioned at the life in Canaan, but new hope and enthusiasm came to them through the prophets Hagai and Zechariah who inspired them to build the Temple again, and reminded them of the promises of God. As God's Chosen People they themselves would be blessed and other nations would come to share in that blessing, finding their only saviour in the God of the Jews. In their groping they would catch the secret, "God is with you".

'This was in striking anticipation of what Christ and his Kingdom would achieve. We Christians must be a missionary people, *going* to preach, but also *remaining where we are* to demonstrate in action our faith, and Christ's way of life. As Gandhiji once said, "The rose is surrounded by bees because of its sweet scent", and the attracting power of the Christian life is what counts. How are people led to desire Christ? They desire him as he is shown as a reality in our lives, as they see in us the joy and gladness that the world cannot give, and a fellowship not found outside Christ. They will know that God is with us and will themselves be drawn to Christ. "They will know we are Christians by our love". Today we are called again to commit ourselves to this divine programme. Let us so commit ourselves now.'

And so ended our days of worship and prayer, of listening and thinking, of happy fellowship of friend with friend and with God. May He bless us all, and many others through us, this time together, and help us all in our determinations for the future.

K. N. F.

The Christian Style of Living*

In one sense the title is a little misleading. It suggests that there is one particular style of life which can be identified as Christian. The Fourth Assembly of the World Council of Churches, held at Uppsala in 1968, had a Section with the theme *Towards New Styles of Living*, suggesting that there may be more than one style recognisable as Christian. The W.C.C. report attempted a definition of style which is very helpful for our discussion.

'By the word style, we do not mean merely outward appearance, fashion or even conduct. In art, in literature, in architecture, style means something richer than that. It is a complex unity of shape and substance, of doing and being, of life and belief, of medium and message. It is about the outward manifestation of inward convictions. It is about living on one's faith'.

When we talk of a Christian style of living, we are really concerned about what others are able to see and observe when they look at our way of living. If we had an unchangeable pattern of Christian living from the beginning things would have been much simpler. But actually styles of Christian living have changed from generation to generation and place to place. However, the concern to define a style

of Christian life is as old as Christianity and has continued to this day.

The early Church was faced with the problem. There were those who wanted the gentile converts to become Jews first, to get circumcised according to the Law and then become Christians through baptism. Others, led by Paul, firmly held that this was unnecessary. This controversy led to the calling of the first Church Council at Jerusalem, presided over by James. After very heated arguments from both sides the council defined the minimum style of Christian life :

'Abstain from meat offered to idols, from blood, from anything that has been strangled, and from fornication. If you will keep yourselves free from these things you will be doing right.' (Acts 15 : 29)

Of course this was only the minimum. Soon the apostles taught about the fruit of the Holy Spirit and led the early believers to seek the reproduction of the image of Jesus Christ in their lives.

The Christian style of living becomes meaningful only in relation to the cultural and social situation in which the Christian has to live. The cultural and social situations are rapidly changing everywhere, and therefore the Christian

* Summary of the talk by Dr. J. R. Chandran at the Quadrennial Conference of the C.S.I. Women's Fellowship held at U.T.C., Bangalore.

style also must change in order to be relevant and meaningful. It is like the experience of Alice in Wonderland, where she had to keep running even to remain in the same place. The Christian's task is not merely to remain in the same place or to keep pace with the world. The Christian has to go ahead and to give creative leadership and direction for the changing world. This is possible only if he is willing to change and adapt himself to new situations. For example, there was a time when the Church could universally insist on regular family prayers in the morning and in the evening. Now, because of many working in factories in different shifts, many families find it difficult to continue the old pattern. They need to be helped to discover new ways of expressing their devotion to Christ as well as the corporate commitment of the family to maintain a meaningful pattern of devotional life.

There is no fixed way of life which can be prescribed universally as the style of Christian living. But we can emphasise certain prospectives or guidelines derived from the Bible.

1. *The first is our solidarity with the People of God.* Israel had the narrow belief that the Jews alone were God's people. This was a narrow tribal type of nationalistic faith. The great prophets of Israel tried to wean them from this narrow tribalistic faith. They taught that all nations, and the whole of humanity, were God's people. Isaiah spoke of Egyptians, Assyrians and Israel as equally God's people (Is. 19:25). Jeremiah wrote to the exiles in Babylon asking them to settle down there and work for the well-being of the people among whom they lived (Jer. 29:1-14). The whole of the Book of Jonah was intended to affirm that God was concerned with the well-being and Salvation of all people of the earth. This understanding of the People of God is further strengthened in the New Testament. Christ came to broaden the concept of God's people. He challenged the narrow views of the Jews in many ways. In his parable of the Good Samaritan he taught that the Jew had to learn from a Samaritan, representing a religion that the Jews despised, about how to be neighbourly to those in need. When he healed ten men suffering from leprosy only a Samaritan came to thank him and he made special mention of this. He praised the faith of the Roman centurion. He was very sensitive and quick to discern what was of worth in men of other religions. There is no condemnation of other religions in the Gospels or in the epistles of the New Testament.

Further we need to understand the meaning of Baptism by reflection on the Baptism of Jesus. It was first and foremost a Baptism for the identification of the sinless Jesus with sinful humanity. Through baptism we get incorporated with the whole people of God whom Christ came to save. Baptism is the sacrament of the removal of all barriers which divide humanity, barriers of caste, class, race, religion etc.

Therefore, as far as possible, Christians should identify themselves with the people among whom they live, join in their festivities, and be free from all artificial differences. For example, it is wrong to assume that one of the distinguishing marks of Christians is not to wear the *pottu* on the forehead. For many Hindus it is nothing more than a beauty mark, like other forms of cosmetics such as lipstick. It is desirable now for us to encourage our women to wear the *pottu*. It is also desirable to join in the great religious festivals of India such as Onam, Pongal, Deepavali and Pooja, making these special occasions for affirming the Lordship of Christ and his once-for-all victory over evil and the forces of Darkness.

2. Secondly, it is equally important to be *separate* from the world. Baptism is not only a sacrament of identification and solidarity. It is also a sacrament of separation. Jesus Christ identified himself with those who committed them-

selves to prepare for the Kingdom. Christian Baptism is the sacrament of solidarity of those who understand themselves as the first fruit of the new creation. The whole of humanity is God's people. But God, through Jesus Christ, is recreating that humanity. Therefore, he gathers the first fruit, the Church, and through his church seeks to redeem the whole of humanity. Being the first fruit of salvation the Church is to be free from everything that is contrary to the purpose of God. How do we show forth this *separation*? The observance of horoscope or astrology, looking for auspicious days, practice of caste distinctions, demanding of dowry, these are declared as evil, contrary to the good news revealed in Jesus Christ. You need to ask yourselves whether you have really separated yourselves from these. How many of you are willing to give your children in marriage to members from other caste groups? How many of you are willing to give up the practice of dowry?

What has happened is that, in non-essentials such as *pottu*, joining with non-Christians in their festivities etc. we have strong, rigid regulations. We keep clinging to our prejudices thinking wrongly that abstaining from those is essential to Christianity. But in essential Christian obedience for fighting the evils of astrology, caste and dowry, we are really disobedient and betrayers of Christ. Have we really understood the essentials of the Christian faith? Have we taken seriously Paul's words, 'Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed'. We need to understand what exactly is contrary to the purpose of God. What are the things from which the world is to be redeemed? We need to shed some of our distorted prejudices. Even the idea that it is sinful for a Christian to marry a non-Christian needs to be critically re-examined. Marriage is a universal ordinance for man and therefore the marriage of a Christian with a non-Christian cannot be understood as contrary to God's purpose. The only thing we can say is that such a marriage cannot be regarded as a Christian sacrament, by which the Christian partners dedicate their marriage to be means of manifesting Christ's love. We should certainly desire and encourage our children to find Christian partners for marriage so that the role of the Church as first fruits of salvation can be effectively fulfilled and promoted. But when, for some reason or other, they find non-Christian partners, they should never be condemned. On the contrary, they should be encouraged to have the fullest possible benefits of the Church's fellowship.

3. *A community of love.* The Christian style is essentially the style of a community of love. About the early Christians it was said: 'See how these Christians love one another'. The Christian style of living is marked by the power to love.

There are two main dimensions of love given to us through what God has done in Jesus Christ and in the gift of the Holy Spirit. The first is forgiveness. God's love is revealed in that he has forgiven us. This is most radically described in the parable of the Prodigal Son. The Prodigal is accepted as a son, as though the whole past is wiped out. This is how God has accepted all of us. None of us can say that God accepted us because of some worth in us. It is in spite of us that He has called us to be the first fruit of salvation. The main point of forgiveness is that God calls us to the infinite possibilities of the future. He does not condemn us for our past. He deals with us not by law but by grace. Christ has also taught us that in the same way as we have been forgiven we should also forgive one another. This means that in our relations with one another we should look to the future possibilities and not to the past.

Joy is one of the distinguishing marks of Christians. It is the natural result of the experience of salvation. Through our joy others also become joyous and participate in the joy of the new creation.

The second dimension of love is what we celebrate in the Lord's Supper. It is expressed in the key words of the service, namely, the words of the Institution. The key words are, 'do this in remembrance of me'. The question is 'do what?' We have often been misled to believe that we remember and commemorate Christ by eating the bread and drinking the wine. Certainly these are the historic symbols. But through these symbols we are to remember Christ's words and deeds and learn to obey what he commanded. He said, 'This is my body given for you. Do this in commemoration of me.' The meaning is unmistakable. Jesus Christ asks his believers, who understand

themselves to be his body, to give themselves in service to one another and for others. It is in the manner in which the Church and its members serve those in need that the Lord's death is proclaimed. Such self-sacrificing service is asked to be continued till Christ's work is completed and he comes to consummate his Kingdom. This means that Christians do not live for themselves. They are not like other communal groups which seek their own well-being. Christians do not organise themselves as a community alongside of other communities. Christians are a servant community, committed to live for the well-being of others.

The Christian Faith and the Housewife

SARO SUNDERSINGH,* *Madras*

The occupation of a housewife is often considered to be dull, drab, routine, and unintelligent work. It is not even called a profession, probably because there are as many housewives as there are houses and because the occupation is considered an 'unskilled one' needing no specific qualifications except that of being a woman. It gains significance only when it is viewed as one that demands a spirit of service, dedication and sacrifice. Anyone can be a housewife but to be a good Christian housewife is a challenge indeed. It needs all of one's time, energy and imagination.

The housewife is first a person with a body, mind and soul. She owes it to her Creator to make the most of her talents. Her life takes on meaning when she finds her anchor in Christ and tries to follow in His footsteps. She finds her place and duty in God's world and makes the most of all her opportunities for service and sacrifice.

The housewife is a wife. God has willed that man should not be alone and has created woman for him. So a wife is to be a companion to her husband in all things. There should be mutual love, trust and respect between them. It is well for a wife to be interested in her husband's work and other pursuits. In addition to individual interests it is good—and goes a long way in achieving better understanding—if the husband and wife together develop shared interests like gardening, music and reading. It is not to be denied that in married life care and thought should be given to one's personal appearance and cleanliness. Even then the attraction of physical appearance may wear off with familiarity, but mental affinity keeps the couple together. The wife should keep herself well informed on all subjects by reading and intelligent conversation so that she will be an interesting person to live with. Above all a spiritual oneness in Christ binds the husband and wife in love and helps them to build a Christian home.

The housewife is usually a mother also. She sees to the physical needs of the children, feeding them, clothing them and nursing them when they are ill. She is their first teacher, too. It is said that 'the child's first school-room is his mother's heart'. This kind of teaching does not necessarily involve the use of language. The child forms his first conception of God and religion from his mother. Her daily communion with God in her devotions and prayers is an example for him to follow. She trains him in habits of prayer and devotion. He learns the values of life also from her, to distinguish between right and wrong, justice and injustice and between honesty and dishonesty. He copies her attitude to life. If it is one of love, trust,

kindness, charity and selflessness, the child also adopts it. But if it is one of fear, hatred, distrust, selfishness and discontent, the child also faces the world with these traits and can never hope to lead a happy, useful life. The influence of a mother is very great. Children want to be guided and directed. They secretly yearn for parental authority. They want their mothers to be reasonable but firm and strict and are proud of it if they are so, even though they may seem at times to rebel against authority and discipline.

The housewife is the mistress of a house. It takes a woman to make a house a home. She can make it a heaven from the pressure of the outside world or she can make it a centre of tension and strife. She can establish a home to which all the family will eagerly turn. Or with a nagging spirit and a complaining tongue she can make it a hell on earth from which the inmates will want to flee. The housewife sets an example to others in her avoidance of laziness, gossiping, waste and extravagance. She must practise the art of living within one's income and not get into the habit of keeping up with the Joneses. She reveals herself as the disciple of Christ in such simple practical matters as her hospitality, charitable disposition, relationships with her neighbours and her treatment of domestic servants, her love and concern for the well-being of her circle of friends and relatives and in her attitude to her work which may be the cooking of the family's food, the washing of clothes or just the sweeping of a room. It is to be mentioned here that, by the standard of Christ, total indifference to one's neighbours, whether they be Christians or non-Christians, is as seriously wrong as quarrelling with them. A spirit of tolerance and give-and-take paves the way for happy relationship with one's neighbours. A housewife is to be considerate and generous in her dealings with servants. There are housewives who will think nothing of paying fifty rupees more for a saree they have set their heart on, but will change at least five servants before reconciling themselves to a meagre pay increase of one or two rupees. It is the housewife's duty to cement family affections and strengthen family ties. She should see to it that her husband's parents and brothers and sisters are included as much in the bigger family circle as her own and that she does not hesitate to take responsibilities regarding them when the need arises on account of illness, old age or financial troubles.

To be a housewife, then, as expected of a woman of Christian faith, is a tremendous task indeed. Yet housewives do find a lot of leisure these days with what still is

* Mrs. Sundersingh was teaching before her marriage and enjoying it. Now she is 'just a housewife' and enjoying that, too.—Ed.

cheap labour, labour- and time-saving devices and limited families. They can, therefore, make themselves useful to the Church and nation by taking part in Church activities and social work. Or they can take outside work to put their education and training in a particular field to good account and to supplement their husbands' income which may all too often be insufficient in these days of high cost

of living. But care must be taken that they do justice both to their outside work and their responsibilities as housewives; for they may become so frightfully busy as not to be available to their children when they want to be listened to. But they can successfully combine the two with wise planning and willing co-operation from their families.

The Role of a Pastor's Wife

MRS. MARIAM JOHN, Kottayam*

Are Pastors' Wives a peculiar class by themselves? A lady of this category once said the following: 'We are parsons' wives for 24 hours out of 24. We live, breathe, eat, sleep and wake up to the demands of our profession. Within our homes we are wives, mothers, cooks general, charwomen, permanent receptionists, proof readers, general advisers and private secretaries. Out in the parish we are the unpaid curates, the buffer state, liaison officer, welfare officer and (I must say) the Aunt Sally. What other Wife compares with us? Does the bank manager's wife prepare statements of account? Has the barrister's wife ever been known to prepare her husband's brief? Is the school master's wife expected to correct students' exercise books or the doctor's wife to admire the patient's operation? Merely because these simple souls have sworn their lives away by declaring "I will" in marrying the clergy they have brought upon their defenceless heads all these burdens!'

A word about Kerala. Kerala has a very interesting history regarding the marriage of the clergy. Since the 16th century the clergy of the Malabar Syrian Christian Church observed celibacy under the influence of the Roman Catholic Church. Colonel Munro, the British Resident in the States of Travancore and Cochin who was partly responsible for inviting the C.M.S. Missionaries as 'a mission of help' to the Syrian Church, collected money to give presents through the missionaries to the clergy who came forward to marry. The Resident and the missionaries felt that the marriage of the clergy was an essential step in reforming the Church. Even then the Church allowed marriages only to deacons. Marriage of a full priest was counted an abomination. The deacon marrying had to be robed in the cope sent for the occasion by his Bishop signifying his licence. Widows of clergy were not allowed remarriage.

The Pastor of the Madhya Kerala area is respectfully addressed as *atchen* (Father). An equal respect is shown to the pastor's wife also. The term used for the wives of the clergy in Kerala is Buskiamma or Kochamma. Buskiamma is a Syriac word meaning 'separated' and Kochamma, aunt, or 'elder sister.' It is clear from this that people expect Buskiamma to be part and parcel of the ministry of her husband.

How do Buskiammas come into existence? In the wink of an eye when a husband is ordained or when a woman declares, 'I will'. In marrying a clergyman a woman enters into a very peculiar status in life. If these women have to perform any useful function in the Church they must have a conviction that God has called them to be partners in a work in the vineyard of the Lord. This being so, selection of a wife by a clergyman should be very carefully made. Let me now proceed to speak of the role of the Pastor's wife in this ministry.

Buskiamma is a real power behind the clergyman. When Jesus deputed the disciples for missionary work they were sent two by two. Let the clergyman's wife take the place of a co-disciple. She will be a check on the personal life of her husband. She should be a person called of God and separated for Christian work. It is essential that she should be one brought up in a Christian home. The people expect their pastor to be an ideal man and so they expect the same from the Buskiamma as well as from the whole family. She has to carefully look after the food and dress of her husband as well as of their children with the limited income the clergyman gets. She has to attend the cooking, cleaning, stitching, washing, looking after guests, etc. with contentment.

The wife of a pastor should be the prayer-partner of her husband. She should study the Bible and pray for her own family, the Church and its problems and the sick and suffering etc.

Is there a better critic than a wife for the pastor's sermons and actions? But she ought to be that in a humble way and in the spirit of love. It is an encouragement for a pastor in the pulpit to see his wife in the congregation, listening and at the same time praying for the help of the Holy Spirit for her husband.

Wives of clergy have to deal with people who come to the parsonage in the absence of their husbands. Let the Pastor's wife patiently listen to them, note down if needed, and tell everything when her husband comes back. She can help by good advice. Even if she cannot help, she should have an ear to hear about the problems. That itself may give some comfort to the visitor. And it is essential that the pastor's wife should keep in confidence what she comes to know. Otherwise many problems will be created.

Visiting the sick can be done by the pastor's wife. She can influence other women too, to join in the work and collect money for buying medicines, food, clothes etc., from those who can afford.

The pastor's wife can be a part and parcel of the pastor by helping in the activities of the parish. She can be a Sunday School teacher, a helper in the Youth Organisation and in the Women's Fellowship.

Women only can work effectively among women. There may be many difficulties which women hesitate to tell the pastor about and, if the wife can visit homes with her husband, that will be a help in many ways.

All parents are anxious to bring their children up to high positions. All should try to make them great before God. Bringing up children in godly ways and showing the model of a Christian home to the Parishioners is a great work a clergyman's wife can and ought to do in God's service. Let the Holy Spirit guide and help us to lead a fruitful life as Buskiammas.

* Mrs. Mariam John is the wife of Bishop M. M. John.—Ed.

On Being a (Woman) Missionary in the C.S.I.

A missionary's work is a way of life and it gives wonderful opportunities for serving people in the name of our Lord and Saviour, Jesus Christ. Accepted by rich and poor alike, we can feel at home in a village hut talking about the problems of drunken husbands and malnourished children, or in the Collector's bungalow discussing education in India today, as well as in taking part in the worship, teaching and preaching of the Church. It is a great freedom we have, to be able to mix freely with all castes and creeds and ranks. How far are we able to exercise this freedom and make use of the opportunities?

When, being interviewed by her home mission board for appointment to South India, one of us was asked what she thought of Bishops. In past history those of her tradition were very much against such authority in the Church but she answered that she looked forward to working under a Bishop though she dreaded all the Committees of which she had heard. Working as missionaries in the C.S.I. we feel that too much of our time is spent in Committees and Boards, making policies, reading and correcting minutes (and writing them!), dealing with finances and keeping the management going. Sometimes, after a series of these sessions when property and institutions, rules and regulations, are being haggled over, we feel the real work of spreading the Gospel is lost sight of. We are thwarted from doing creative things, experimenting with new methods etc. and getting on with the job, because of so much red tape. In spite of youth and/or inexperience, a missionary is expected to be able to take on a great deal of responsibility and even a woman is expected to know about all sorts of things, from digging wells to building churches, from supervising road-making projects to carrying on court cases. The pastoral worker must have at least rudimentary medical knowledge, the nursing Sister must be a teacher of English as well as of 'Care of the patient', the teacher must be able to carry through a full-scale building programme.

Within one's own field of work also missionary life brings greater opportunities for service and experience than would have been possible at home. Doctors have to treat cases and do operations for which there is no specialist at hand; a nurse may be put in full charge of a hospital—administration as well as medicine and surgery; a teacher, especially if in charge of a Boarding Home, becomes 'mother and father' to the children and guide and friend to their parents; an ex-office clerk is expected to look after the finances of the whole Diocese; within the Church service itself, those from an Anglican background rejoice in freedom to take a greater share in the worship of the Church, conducting services and preaching (in the villages), sometimes being in full charge of a congregation or pastorate for all but sacramental ministrations. There are limitations also, of course; those

from a Free Church tradition, permitted to celebrate Holy Communion in their home Church, are not free to do so here, nor are they usually allowed to conduct services, preach or even read the Bible in town churches; in Dioceses which have progressed so far that there is transfer of personnel from one area to another, it sometimes happens that those used to the strengthening and deepening of spiritual life by frequent participation in Holy Communion are deprived of this when living in places where 'the first Sunday in the month' is the tradition and practice even when the Presbyter has only one Church in his care (this 'starvation diet' is not limited to women missionaries, of course, nor even to missionaries); the privilege and opportunity for a greater range of service is usually accompanied by a greater volume of work also, so that there is little time for the (single) woman missionary to partake in such pursuits as a woman normally does in her leisure time.

On being a WOMAN missionary in the C.S.I.: As we discussed this we all felt that a man missionary is always considered as a man, whereas we women often feel we are considered as neuter gender! Although it is not right or proper for an Indian woman to do certain things, a foreign woman is not so restricted. Because of our 'neutrality' we can do certain things our male missionary colleagues cannot do. Whoever heard of a bachelor being in charge of a girls' hostel or having women to stay in his house? Yet in many places a single woman missionary entertains men as well as women in her house, looks after a boys' school and a boys' hostel. In buses and trains both men and women speak freely to women missionaries while our male colleagues are restricted to conversations with men only. A married woman missionary has her husband and family to love and be loved by, but a single missionary is specially blessed in friendship and fellowship with her other colleagues. Age and background are of no importance as young and old live together and share their experiences. Since the formation of the Church of South India this fellowship has been enriched because of the wider circle of colleagues. The Order of Sisters gives us opportunities to join with Indian women on an equal and deep basis. Wherever we are, or go, we are accepted within the fellowship of the Church and looked after and refreshed by our brothers and sisters in Christ.

Although we hear of Government restrictions on missionaries and the desire of some members of the Church to be rid of us, for the most part, especially on the village level, we still feel we are wanted, loved and respected. The role of the missionary is changing, but, if we are willing to be guided and shaped for the tasks ahead of us, there still seems to be a place for women missionaries in the C.S.I.

SOME WOMEN MISSIONARIES OF THE C.S.I.

'The Christian Community is not the group gathered at the Lord's table on Sunday. The group gathered at the Lord's table on Sunday is a celebration of the Christian community that exists in the homes, the women's fellowship, the youth club, the pastorate committee, the choir, the drama group, and in all the informal gatherings where Christian people live—or fail to live—their faith on every day of the week.'

—W. F. CLARKE.

Impression of the C.S.I. Women's Fellowship Quadrennial Conference—1970

The Third Women's Fellowship General Conference was held at U.T.C., Bangalore, from 20th to 23rd May, 1970. More than 400 delegates from all the 14 Dioceses, attended the Conference. I was thrilled to see the women gathered together for the Thanks-giving Service and Orientation, to raise their praise with one accord to the Almighty for this 'Fellowship'. There were young and old. House-wives, teachers, nurses, doctors, students, lay-workers of the Diocese, women from different spheres of life, took part in all the 4 days' programme and shared the Fellowship of the main theme of the Conference, 'Who is my Neighbour? '.

The four main speakers of the Conference were—Rev. A. B. Masilamani, Rt. Rev. Devadoss, Rev. Dr. Russel Chandran and Mrs. Vimala Manuel. The Rt. Rev. N. C. Sargent and the Rt. Rev. Sundaresan also took part in the Conference. The opening short address by our W. F. President, late Mrs. J. Jebaraj, gave us all the inspiration for the following days' programme. 'I pray thee then, write me as one who loves his fellow-men', quoted as illustration (from the popular Poem, 'Abou Ben Adam and the Angel') by the late Mrs. Jebaraj, kindled the thoughts and minds of the delegates for the following addresses. The Rev. A. B. Masilamani dealt with the topic 'The Mission of the Church'. He stressed the point that the Church is Servant of God and should get soiled and humiliated. We should be prepared to put aside our 'extra-ordinary' and become 'ordinary' to proclaim the Mission of the Church.

The Rt. Rev. Devadoss spoke on the theme 'Who is my Neighbour?'. He said that loving your neighbour is not a matter of theory or principle, but it is one of practice.

Mrs. Vimala Manuel dealt with the subject 'Christian Education and Creative living'. She insisted on the point that not merely imaginative but only creative living of Christians will help to build up the progress of the Christian Community.

Rev. Dr. R. Chandran's address on the 'Christian Style of Living' was challenging. He stressed the point that Christian men and women should change their pattern of living and co-operate with the people around them and can even adopt the customs and take part in the celebrations of non-Christians. Although this part of his speech was contradicted by many of the delegates, some of Dr. Chandran's free and bold expressions impressed me much. I feel that Christians should identify themselves with the society around them and in no way keep aloof as a very special community, just because they are Christians.

This was the first Conference I attended. My impression is that such conferences really enable the women of the C.S.I. to have a better and wider outlook or other religious denominations. The women of C.S.I. should be given more responsibilities in the role of the Church along with men. I am confident that the main theme of the Conference 'Who is my Neighbour?' would have impressed each and everyone. There are many who love to proclaim that they love the Lord but not so many who are ready to love their fellow-men. God is best worshipped by loving our fellow-men and the Lord loves those who do so.

Madras

(MRS.) RANI AMBROSE

Draft Report of the Commission on the Women's Fellowship at the Synod Assembly, 1970

The report on the Women's Fellowship was read and discussed and the following suggestions were made:

i. A radical change in the Women's Fellowship programme is needed, challenging women to have a Christian concern and action for the needs of the community.

This programme could be carried out wherever possible on an ecumenical basis through the Inter-Church Women's Council.

2. Christian Education and Lay training programme should form part of the Women's Fellowship programme.

The Church is trying to give more opportunities for women to share in the Life and Work of the Church;

but more encouragement and participation are needed still.

We commend the recommendations of the Women's Fellowship:

i. That the church may use the resources of women more and more and give them partnership in the life and work of the Church.

ii. That the Synod may arrange a seminar on 'Responsible Parenthood', so that Christian families may consider the importance, care and Christian nurture of little children.

MRS. K. P. PHILIP,
Chairman.

MRS. G. S. LUKE,
Secretary.

'The Church that does not evangelize will freeze or fossilize.'

'The desire to have the church as a place to escape from the troubles of the world reveals a failure to understand the meaning of God's love for all men.'

DR. JOHN C. BENNETT.

The Rt. Rev. Sabapathy Kulendran, D.D., Bishop in Jaffna, C.S.I.

AN APPRECIATION

(Contributed)

When a man has been in the ministry for almost forty years, when he has spent twenty-three years as a Bishop, when he has contributed notably to the work of the courts and the committees of the Church, when he has had a share in the training of students and ministers and administering various units of the Church and Mission, and when he has by common consent gained the respect of all both within his country and abroad, he has a right to be heard, respected, remembered and honoured. Such a man is Dr. S. Kulendran, Bishop in Jaffna of the Church of South India. He was consecrated as Bishop in Jaffna, at St. George's Cathedral, Madras, on Sept. 27, 1947 and proudly holds the record of having been Bishop of a Diocese continuously for twenty-three years. He is due to retire on Sept. 23, 1970—at the age of seventy looking still quite young—and will soon be taking up research work under the auspices of the East Asia Council of the World Council of Churches for a period of two years. It is a matter of praise and thanksgiving to God for the gift He had bestowed on the Church in the person of the Bishop.

He has carefully steered the Church in Jaffna as its head for more than three decades, first as Executive Officer of the Jaffna Church Council and later as Bishop, during which time the Diocese grew from strength to strength in all aspects of its life and work. There is increase in membership, though the area is small, and in finance to become a completely self-supporting Church, promotion of Lay leadership to which field he dedicated himself to bring the results of his scholarship. He believed that he had a calling to mediate the fruits of scholarship to ordinary folk. Through his monthly letters and writings, which are many, he educated the enlightened community of Jaffna to further lengths in ecclesiastical history and ecumenical knowledge. This is one of the few Dioceses in the world where the members of the Church live in harmony and concord as if they are in a family, the credit for which goes to the lovable Bishop who is famous for his magnificent accessibility and sympathetic sincerity. The members enjoy the fellowship of the Bishop and long for it.

There are some, very few men, who in their own life time capture the heart and the imagination of their fellowmen. Such a man is the Bishop.

He is a man of utter sincerity. Carlyle said of Knox, 'He clings to sincerity as a drowning man to a cliff'. His book, written in 1946 after a stay of fifteen months in the U.S.A., 'The Silence and the Message of the American Pulpit', reveals the anxiety and concern of the Bishop to have the Word of the Gospel preached from the pulpit faithfully and convincingly. He is frank in his opinions and brave in his expression.

His religion is that of John the Baptist—very rigorous, puritan and simple. He will not travel on Sundays nor resort to secular readings. He loves to read the Word of God on that day. Of course he loves to sing lyrics, but he is not gifted for it. We have shared the same room on the steamer, in the Seminary, in hotels, for fifteen months during our trips to the Continent and USA and I found him to be a great human, considerate, sympathetic, helpful and inspiring companion. His daily devotional exercises lasted more than thirty minutes in the morning and night in spite of a very heavy schedule, and he would never speak any word to anyone including his room-mate, till he had

finished communication with the Almighty. 'A man is never taller than when on his knees.' He would kneel as a child and pray. During all his addresses he insisted on the necessity of personal prayer, Bible reading and Holy Communion, as the means by which God's resources are renewed in the Christian's life enabling him to bear his responsible part worthily in the world.

He is a philosopher—true to the word. His writings, especially the exhaustive study on 'Grace', reveal the depth of his knowledge and the breadth of his scholarship. His book on the history of the Tamil Bible deserves to find a place in every Christian home. His hobby is books. Once he goes into a book-shop, the world is alienated. The railway guard of a train in Geneva gave the whistle for the departure of a train by which the Bishop and I were to go to Paris. All were on board and the train was about to leave, but Kulendran was not in my compartment. I got down, ran hither and thither and the porters also joined me in the search and finally found him in the station book-shop, deeply engrossed in reading a book as if he was sitting on the verandah of his house, quite unmindful of the train's departure. Dr. Ruth Seabury, Director of the International Seminar to which we both were invited in 1945, told me on the day of our departure from Boston, 'Sam, you have a heavy baggage including Kulendran.' His faults owing to absent-mindedness are easily forgiven and forgotten because of his humour. Asked the reason for his late coming to a very important meeting in Chicago, he said, 'I was lost in the forests of Chicago.' When he was asked what had happened to his hat that evening, he said, 'Ruth, you must thank God, I brought my head safe.'

Early in his ministry, he realised that division has been the curse of organised Christianity from its early years, and strove hard for the uniting of churches and always maintained that much could be accomplished by being united. He gave himself to be claimed by other churches also in their programmes and projects. When the Diocese of Madurai was hard hit by severe drought and famine in 1949-51, he collected and sent quite a large sum of money from the church members and students of the colleges and schools and also from a Municipal Council, where his brother was the Mayor. When the eastern coast of the peninsula was damaged by a terrific cyclone in December, 1955, the Bishop was the first to send relief both in kind and cash to the Bishop of the Diocese of Madurai. The hearty response by the members of the Diocese of Jaffna to the call of the Bishop is a clear indication of the affection and devotion they have for their Bishop.

Much has to be said in praise of the valuable contribution made by Mrs. Kulendran towards the success of the Bishop's career and work. Her wise counsel, inseparable presence, dutiful patience and indomitable courage, carefully and diligently exercised, need to be mentioned at this time.

While thanking God for the gift of this saintly servant of the Lord to the Church of South India, let us continue to pray for him that God might bless him more and more in a still more important assignment which he will be taking up very soon. May God bless him and keep him to be a blessing to many more in the years to come.

SAM DEVAPRAGASAM.

Madras.

The Way and the Truth and the Life*

Lord Jesus Christ, your Love has gathered us up around your altar: we wish to fulfil in our longings and in our prayer of faith the age-long aspirations of our country, aspirations which, unknowingly, have always been addressed to You only: lead us from unreality to the real, lead us from darkness to the Light, lead us from death to the immortal Life!

Great High Priest of our race, even before Abraham was called by your love and Melchisedech foreshadowed You by his priestly worship, our forefathers were also offering their *yajnas* on the fields and the mountains of our country. Their sacrifices have continued down the centuries even to our own days: hasten, Lord, the day when they will come to their fulfilment in the sacrifice of your Body and Blood offered in gratitude and praise by all the people of this land:

Wisdom of the Father, when your earliest prophets were reminding Israel of the greatness and the true nature of Yahveh, your Father, and composing the inspired accounts of creation, the *rishis* of our land were striving for the knowledge of the *Atman* who is the ultimate cause of the universe. That intense longing to know You has been kept alive by Your Spirit in the hearts of many of our countrymen even today. Satisfy that desire and reveal Yourself to our brothers so that they may come to know You as Lord, and the Father who in His love sent You into this world.

Light of the nations, by the time Your people were driven into exile so that their faith and their love might be purified, a great son of India left his royal home and, enlightened by an indescribable Light, began to preach a path of personal effort towards right conduct and true human goodness. Lead that effort and all the nations that have been inspired by the *Buddha* so that through the enlightened one they may discover You, the true Light that enlightens every man.

Incarnate Saviour, round the time of Your birth of the Virgin Mary, India longed for and dreamed of your descent among us to establish a reign of righteousness. She has seen and still sees Your divine presence in numberless myths of nature and of history: manifest Your presence in the Church so that those who believe and accept the *avatars* may come to realise Your incarnation that fulfils and surpasses them all.

* A Prayer composed by Students of Theology in St. Mary's College Kurseong, which is particularly appropriate to our Church at the time of the anniversary of our Church and that of our national Independence.—Ed.

Master of our hearts, much before Your secret voice called St. Paul and St. Antony and so many other monks into the desert, innumerable Hindu and Buddhist and Jain monks, ascetics and *sannyasis* had left home and wandered through all the villages of India or hid themselves in the caves of its mountains in search of the inner Reality which is You alone. As we encounter them even today, help us to witness to them by our deep religious life that You are the Way, the Truth and the Light which they have been searching for.

Image of the Invisible God, even as the Poverello of Assissi and so many of your saints were inspired to preach and manifest a renewed love for Your person, numerous *bhaktas* arose in the South and in the North of India who were never tired of singing the praises of Your love. Grant that this devotion addressed to You even today through innumerable images and works of human imagination may find its true and visible point of reference in Your person and in the sacrament of Your love.

Risen Lord, Your Church has been renewed by Your grace through a return to her true sources: even so by Your grace Hinduism has in this last century purified itself of much of the human sinfulness that had adhered to its institutions, and has come to accept ideals of love and service preached by your servants: Lead this renewal to its right conclusion by an ever deeper spiritual dialogue between the Hindu tradition and Your Church so that at last you may appear as the only one who can make all things new.

And, finally, Lord Jesus Christ, help us to discover Your hidden presence in the living traditions of our country, so that we too may be led by this discovery from the unreality of our narrow views to the Reality of Your infinite Presence; from the darkness of our ignorance of Your ways to the Light of Your full Revelation; and from the death of our sinful self-sufficiency to the immortal Life of Your love.

Asato ma sat gamaya! tamaso ma jyotir gamaya! mrtyor mamrtam gamaya!

Courtesy—*The Living Spring and The Guardian.*

Tribute to Dr. D. T. Niles

Dr. D. T. Niles passed away on 17th July, 1970, at Vellore. In the passing away of D.T., as he was affectionately called in ecumenical circles, the Church has suffered an irreparable loss. For over a quarter of a century D. T. Niles had been a towering figure in Asia as Church statesman, Bible expositor, theologian, ecumenist and above all an evangelist.

This is not the place or time to enumerate all his accomplishments, including writings, activities and countless services to the world Church. However, a few things stand out which not only witness to his many-splendoured genius, but which have an abiding value for us who are called by God to continue our pilgrimage a bit longer.

The first and foremost of these was his unwavering faith, hope and love in Christ and an unquenchable passion to share him with others. One of his earliest books which

he wrote as Evangelistic Secretary of the World Alliance of the YMCA in 1939 is entitled *Whose I am and Whom I serve*. In the preface to that book he said, 'It is our task to make the Father's address known, to be signposts directing travellers to the Father's presence, to be guides showing the way to the Father's home. To this task this book is dedicated in the hope that others may find useful, both for themselves and their work, a presentation of Jesus which has come to hold for me a compelling power not only as a statement of what Jesus is but also a statement of what Jesus is to me.'

The Church in all its greatness and wretchedness was his spiritual home. He was deeply pained by its divisions and never ceased to work for the restoration of its visible unity. His labours in connection with the Church Union movement in Ceylon are well-known. One of his great frustrations

was the failure of his Church (Methodist Church in Ceylon) to give its final assent to the Scheme of Union a year ago, but he was working again untiringly to secure the necessary affirmative decision. It was because of his many services to the cause of Christian unity that he had been invited to take part in the unification of the ministries in the Church of North India which is to be inaugurated on Advent Sunday this year. His place will be difficult to fill.

His name in the Ecumenical Movement was a byword. The South East Asia Christian Conference, one of the most successful of regional ecumenical organisations, is directly the fruit of his vision and efforts. He served as its first General Secretary and was at the time of his death its President. The World Council of Churches had always valued his counsel and contribution, and the crowning event in D. T.'s ecumenical adventure was his election as one of the six Presidents of the Council.

Within the missionary movement D. T. knew both sides of the world. Having worked for a while as a secretary in the Methodist Missionary Society in Britain, he knew the problems, tasks, achievements and temptations of Mission Boards and Societies. In his Church in Ceylon and in the East Asia Christian Conference he knew the travails and pains as well as the gratitude of the recipients. It was for this reason that the Division of World Mission and Evangelism in the World Council of Churches commissioned him to write one of the two books which were the culmina-

tion of considerable ecumenical study and research in the field of Mission and Missions. His book *Upon the Earth* will remain a classic. In the Foreword to this book Bishop Lesslie Newbigin gives three reasons for the importance of this publication: First, because it is about the greatest of all subjects—the mission of Christ and His people. Second, because this book is a part of a unique co-operative thought by Christians of many nations and many churches. Third, 'This book is important because of the man who has written it.' The Bishop further says:

'Those who see and hear him only in the context of great ecumenical conferences and discussion may not guess that he has maintained at the same time throughout his ministry the strongest and the deepest local ties, as evangelist, teacher, pastor, counsellor, in his own Church and in the community where he was born and lives. What he says in the ecumenical setting has been tested again and again in the ordinary responsibilities of a local congregation. He knows what he is talking about and he has earned the right, as few men have, to be heard.'

We salute the memory of D. T. Niles. Though no longer with us he will continue to proclaim Christ as Lord and King.

JOHN SADIQ,
Bishop of Nagpur.

The Late Mrs. Jebakani Jebaraj

Mrs. Jebakani Jebaraj, the President of the C.S.I. Women's Fellowship, studied in Women's Christian College and, at the age of nineteen, married the Rt. Rev. A. G. Jebaraj, when he was a pastor. She adjusted herself to all village conditions, though brought up in Madras, and was responsible for Mothers' Union. Later in the C.S.I. she took an active part in the W. F. as the President of the W. F. in Tirunelveli diocese.

In 1967 she was made President of the Women's Fellowship in the W. F. Central Committee. In 1969 she was re-elected as the President of the C.S.I. Women's Fellowship. She undertook this great responsibility with much prayer and co-operated whole-heartedly in all the W.F. programmes. She always saw the best in others and worked for peace and reconciliation. Women went to her for prayer, comfort and guidance, because she had an understanding mind and a loving heart. She was a blessing to the Women's Fellowship.

Mrs. Jebaraj died suddenly in Madras on June 7th, 1970. When the Rt. Rev. A. G. Jebaraj wired to us about the death of his beloved wife, it was a terrible shock to every one in the C.S.I. The W. F. found it very difficult to believe the news because, only a fortnight earlier, the women had met her in the W. F. Quadrennial Conference and heard her excellent address on the Conference theme, 'Who is My Neighbour ?'

The following words are fulfilled in her life:

I have run the great race,
I have finished the course,
I have kept faith.

Mrs. Jebaraj was a woman of prayer. Her parents prayed for a child and she was born as an answer to their prayers. She was a committed Christian. Therefore she was a devoted wife to Bishop Jebaraj, supporting him in all his work through her unfailing prayers. She was a devoted mother and brought her children up to love the Lord. She made her home a haven of peace, joy and comfort. People found

Christian fellowship, comfort and peace in her home. Their four children are in responsible positions serving the Lord in the Church and in society.

The W. F. Quadrennial Conference in Bangalore gave a golden opportunity to the delegates from fourteen dioceses to see Mrs. Jebaraj and hear her challenging address. Her repeated refrain, 'When I needed a neighbour, were you there ?', was a great challenge to the women. The women liked her because she radiated the love and humility of the Lord.

Mrs. Jebaraj served as a member of the Synod Order Committee, the Governing Board of Vishranthi Nilayam and the C.S.I. Women Workers' Finance Committee. She gave her valuable service to the Y.W.C.A. in Palayamkottai. She was an associate of the Women's Order in her diocese. We thank God for Mrs. Jebaraj. We shall miss her very much but we know that she is with us in spirit. Her life will be a great inspiration to the women in the Church of South India.

Her favourite poem shows her life in God and for God.

I am There

Do you need me ? I am there ;
Even if you deny Me, I am there ;
Even when you feel most alone, I am there ;
Even in your tears, I am there,
Even in your pain, I am there,
I am there when you pray,
And when you do not pray.

I am in you and you are in Me ; Though you fail to find Me
I do not fail you ;

Though your faith in me is unsure,
My faith in you never wavers ;
Because I know you, because I love you,
Beloved I am there.

S.R. GRACE V. AARON,
W. F. General Secretary.

Council of the Ecumenical Christian Centre, Bangalore

GEORGE MATHEW

This year the members of the Ecumenical Christian Centre Council met at a time when the Centre was registering a phenomenal growth in all aspects. The Council's deliberations held on the 27th and 28th of June were thick with the expanding programmes. The Council also noted with gratitude the expansion of the staff position to carry on its varied activities.

On the first day, besides the business meeting of the Council, two profound papers were presented by Mr. Neville Watson, Australian Lawyer-Pastor who was helping the Six Month Post-Graduate Course in Citizenship (the Academy) and Mr. Sanjib Sarcar, editor of *Aloke-Sarani*, Calcutta. Mr. Watson in his paper on 'Our Coming Cybernetic Society' brought forth many valuable insights into the problems and promises of our coming age of technology. He said, 'The Future belongs to him who can best see where it can go'. Mr. Sanjib Sarcar, through his paper on the current political trends in India, gave a dispassionate exposition of the dramas and melodramas being enacted on the Indian Political Scene, with particular reference to Bengal.

The new form of worship led by the Academy Students was breaking new grounds in the youngsters' search for a meaningful worship service. The worship was focussed on the problems India is facing, viz., unemployment, corruption, poverty, political strife, population explosion, communal riots, Naxalism etc.

One session was devoted to the discussion of the programmes for the year. The proposed School of Economics, consultation on social work in the fast changing society of India, consultation on programme planning in youth organisations, study of teen-age behaviour, study on university curricula and examination, study on current Ecumenical

issues, school on worship and course on efficiency in administration for executives, deserve our attention. Special mention may also be made about the number of mobile programmes the Centre is planning to organise in the different regions of India. Encouraged by the results of the last year's school of politics at the Centre, and in response to invitations, the Centre will attempt similar schools in different parts of the country, to help create political awareness among Christians and develop effective Christian leadership in the political life of our country. In the light of the coming General Elections and the present political trends in our country, it could be a valuable contribution to the Indian Churches.

Mr. M. Sebastian, the Hon. Programme Secretary of the Centre, presented his critical assessment of the programme of the European Academies. The council witnessed the laying of the Foundation Stone for the Meeting Hall and the Library in a simple ceremony led by the Rt. Rev. N. C. Sargant. The Council members drawn from the various Church traditions, enjoyed the fellowship in the Communion celebrated by the Rev. Dr. E. C. John. Dr. M. M. Thomas, Chairman, Central Committee of the World Council of Churches, preached the sermon in which he emphasised the role of the Ecumenical Christian Centre as an instrument of giving to the world the New Humanity revealed in Jesus Christ.

The Council elected the new executive with Barrister Edwin Devadason as the Chairman.

Whitefield

10-7-70

Letter to the Editor

BOOK OF COMMON WORSHIP

Sir,

In your issue of June 1970, Mr. E. I. Ananta Rao, writing on the Book of Common Worship, has deplored that, in the Medak Diocese, all the churches with the sole exception of the Cathedral Churches of Medak, are following their traditional forms of worship and not the Book of Common Worship. In the face of Art. 12 of Chapter II of the Constitution of the Church of South India, which he himself quotes, providing without let or hindrance the free use of the historical forms of worship and of their 'wonted forms', it smacks rather of compulsion if persons like Mr. Ananta Rao should compel the use of the Book of Common Worship in all the churches of the Medak or of the other Dioceses of the C.S.I.

The role of the liturgy in use in churches is, after all, a step-in-aid to strengthen the faith of believers and of their close communion with God. So long as this aim is achieved, and there is no extraneous evidence except the choice of the believers and the popularity of the Prayer Book in use, compulsive use of the Book of Common Worship almost as a condition precedent to membership of the C.S.I. should not be thought of.

How carefully and reverently the revision of the Book of

Common Prayer in use in Anglican Churches was undertaken in 1928 and again in 1960 so as not to disturb the Eucharist service or to add a special liturgy for India can well be imagined. The sentiment of the Christian believers who were using the Anglican form of worship was respected. Further, the congregational form of worship seems to require a core of coherence and consistency for suiting the worshippers. The appeal of the form of service to the young and the old, the preservation of a balanced appeal to the feeling, emotion and volitional elements of the nature of man so characteristic of these services are worthy of respect. The C.S.I. Constitution therefore very rightly provided for allowing the 'wonted forms' and forbade the introduction of new forms without the prior consent of the congregation and the presbyter.

Mr. Ananta Rao has suggested the inclusion of occasional prayers. But such prayers can never form an integral part of the Prayer Book.

Mr. Ananta Rao feels that the BCW enriches the devotional aspirations of some believers. But, so long as the traditional forms of prayer and services are serving the believers, the change by compulsion is thoroughly unwarranted.

S. R. PONAIYA.

[SEPTEMBER 1970]

TRENDS

Breakthrough Seen in Science—Religion Conflict

Geneva, July 3rd—Scientists this week prodded churchmen into fresh thinking on the major ethical problems resulting from modern biological discoveries, at a Conference here sponsored by the World Council of Churches.

Led by Prof. Charles Birch, a biologist from the University of Sydney (Australia), they said they were somewhat disappointed when the theologians present could not come up with ready-made answers.

The Conference on 'The future of man and society in a world of science-based technology' did, however, begin a dialogue between natural and social scientists, technologists and theologians that could signal the end of a long and generally sterile conflict between science and religion.

The demand that the Church should offer at least ethical guidelines has already opened up new ways of working together in the interest of human welfare and will be incorporated in the five-year programme that the World Council is undertaking.

A black American Minister, the Rev. James Lawson of Memphis, Tennessee, pleaded for a sense of urgency in theological thinking. Recalling a Canadian Scientist's prediction that man might be extinct in 50 years, he said, 'We need a theology as radical as Jesus' and John the Baptist's.'

The Political power that technological progress creates, coupled with the potential power of the Biologists in controlling sex and the use of germ warfare, became a much talked about issue at the week-long Conference.

Representatives from the developing nations of Africa, Asia and Latin America continually stressed the need for technology to be developed in their countries so they would not be merely the recipients of the benefits of Western technology. Coupled with this was the plea for 'a system of technology', not just one show-case factory, and the training of local people to carry on once expatriot 'experts' returned home.

As the Conference zoomed towards the close one mind prevailed that the Churches have a major responsibility to anticipate the implication of discoveries and inventions so that mankind will

be prepared before their full impact becomes apparent.

Conference participants got down to detailed consideration of technological and scientific problems in five working groups, which were asked to recommend priorities for World Council Study.

Group I which considered Ecology and Population said the quality of life, as understood in a Christian context, was under grave threat from pollution or 'ecological deterioration' and pressures of population. The Council was asked to see how quality could be secured in the years ahead.

Group II on Human implications of Discoveries in the Biological Sciences gave priority to a study of the social and ethical implications of negative eugenics which would restrict the reproduction of persons with serious genetical diseases. Other questions mentioned were the control of human behaviour, germinal choice (including sex control), biological and chemical warfare, disease due to environmental changes produced by man's activity, genetical engineering and cloning which would give biologists control of the genetic make-up of people.

Group III on the Future of Industry and Urban Life saw an urgent need to improve the quality of human life by exploring new ways of transferring technology to the less industrialised nations and even within particular nations to industrially backward areas. Study was also asked of the control and humanizing of urbanization, which now extends into rural areas.

Group IV on Systems and Ideologies in a World Perspective asked for an examination of the ideological presuppositions and interests served by modern systems of technology, and said a wider participation in decision-making was required.

Group V suggested a study to examine the ethical problems arising from the growing use of computers.

This week's Conference, arranged by the WCC Department on Church and Society and chaired by Prof. S. L. Parmar of India, stemmed from action taken by the Central Committee at Canterbury last August.

Christian Literature Fund Committee has 56 Requests at Last Meeting

Cret-Berard, Switzerland (EPS)—'Many islands desperately need a paper like this', was the opinion of a prominent West Indian Newspaperman on a scheme for the English-speaking Caribbean, one of the 56 requests considered by the Committee of the Christian Literature Fund, an agency sponsored by the World Council of Churches' Division of World Mission and Evangelism, at its sixth and last meeting, held at Cret-Berard, Fuidoux, Switzerland.

Closing on June 3, this meeting of the Fund completed five years of service, in which it has utilized resources of \$2,350,000 given by the Churches of five continents. Beginning July 1, 1970, the ongoing concerns of the WCC for literature will be carried by the newly mandated agency for Christian Literature Development and its Committee (see EPS No. 44/1969).

—EPS.

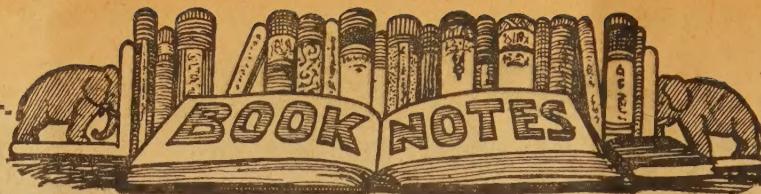
Western Churches Criticised

Cartigny, Near Geneva—A critical review of the ways in which the Churches exchange and use their workers began here this week at the first meeting of the World Council of Churches Committee on 'Ecumenical Sharing of Personnel'.

Although there is widespread agreement that the sharing of people between Churches is an integral expression of the Universality of the Church, many responsible voices, especially in Asia and Latin America have called for an end to the flow of workers from Europe and North America.

The Committee was told that the imbalance in wealth between the rich North and the poor South continues to distort the life of the Churches. Too often material resources are only available when foreign workers are also accepted. The Committee is working on alternative recommendations by which an exchange of personnel can contribute in a more creative way to the development and unity of mankind whether rich or poor. The Committee on Ecumenical sharing of Personnel represents experts from Churches, mission and service agencies in six continents.

—EPS.



THE FIRST TWELVE YEARS

(*Baby care and Child Guidance for Parents*)

By MRS. NORAH SHIPSTONE
Lucknow Publishing House

Out of her own experience as a good mother, Mrs. Norah Shipstone has written this book. It is a guide book for mothers. Fathers are pushed to the background.

All the twelve chapters are well-arranged in a logical way. The author prepares the pregnant lady for her mother-hood, makes the home ready for a baby and then leaves the child in her bosom to be brought up. Different stages in the growth of a child are explained and the gradual development of a child's body, mind and soul well-described. Simple and suitable methods are suggested to overcome the problems that parents have with children under twelve years of age. Despite a few repetitions found here and there the book has good educative value. The last chapter, 'Mothers' Questions', aptly crowns the book. The language is simple and easily understood by all English-knowing people.

The book is a useful one for every Indian family and it is good especially for marriage presentation.

Palyamkottai.

V. MASILLAMANI.

A GUIDE TO THE BOOK OF GENESIS

By JOHN HARGREAVES, pp. 180,

Published for the Theological Education Fund, London, SPCK, 1969, in association with the United Society for Christian Literature

This book is written as a response to the request from presbyters for notes on the Book of Genesis which would 'show how the reading of Genesis can make a difference to the way people live in the twentieth century'.

The author begins each section by giving an outline, interpretation, notes and study suggestions. The study suggestions, though some of them are elementary, contain a number of remarks and questions which enable the reader to evaluate his study and relate it to present-day life. The writer is noted for simplicity and clarity in presenting sublime and difficult themes. The book contains a good number of pictures

depicting modern life and conditions which help the readers to understand the message of Genesis existentially.

The book is written in two parts. Part One consists of chapters 1-11 which is described as 'the Prologue, i.e. the Introduction to the Story of how God rescued and rescues Mankind'. Part Two consists of chapters 12-50 and is called 'The Beginning of the Story of that Rescue'. Thus the author places the book in the total context of the great Drama of the Redemption of Mankind depicted in the Bible.

Since this book is written for those who have had the benefit of theological training, both the Introduction and the Four-Document theory of the Composition of the book are rather brief. However, if a reader with some capacity for understanding can patiently read the book through, he will find that many of the things that he would expect in an Introduction are introduced in the body of the book in appropriate places.

The author makes earnest efforts wherever possible to relate the themes of Genesis to N.T. teaching so that the reader may get a fuller understanding of the concepts. Bible study groups can use this book very profitably.

The section entitled 'Additional Notes on Important Words' is particularly helpful since these notes can remove many incorrect interpretations of Hebrew thought-forms used in Genesis.

The book is a signal success in that the author makes Genesis a book with a message for today. As the Foreword puts it, 'This excellent Guide takes us to the heart of what the book of Genesis has to say'.

Nagercoil.

R. EDWARD SAM.

A GUIDE TO THE PARABLES

By JOHN HARGREAVES,

London SPCK, 1968, i-xi, 132 pp., 7s. 6d.

A Guide to the Parables, published for the Theological Education Fund, is one of a series intended to bring home the message of the Bible to our present day problems and human situations and is to be welcomed.

The book consists of two parts. Part I deals with 'A Way of Studying the Parables' and Part II with the study of twelve selected parables.

In Part I (pp. 1-6) Hargreaves sug-

gests three 'steps' for studying the Parables.

The 'first step' is reading the whole text of the parable. The 'second step' is visualizing the 'original situation' in which the parable was told by Jesus as a preparation for discovering the 'one chief message' of each parable for today (pp. 2f.). The 'third step', namely 'seeing our own situation', follows from the second (pp. 3-5). Here the reader is asked to see what decisions he is required to take as a result of his study.

Part II (pp. 7-122) has twelve chapters, each chapter dealing with one parable: the parched garment (Mark 2: 21), the seed growing of itself (Mark 4: 26-29), the sower (Mark 4: 1-8), the lost coin (Luke 15: 8-10), the labourers in the vineyard (Matt. 20: 1-16), the prodigal son (Luke 15: 11-32), the great supper (Luke 14: 15-24), good Samaritan (Luke 10: 30-37), hidden treasure and the pearl of good price (Matt. 13: 44-46), unforgiving debtor (Matt. 18: 23-35), ten virgins (Matt. 25: 1-13) and the talents (Matt. 25: 14-30). In each chapter he gives an outline of the parable in his own words in paraphrase (not the Biblical passage itself). The 'original situation' is then depicted with suggestions as to how the parable may be applied to other situations. In the third part he takes concrete instances of life to which the message of the parable may find relevance. Important phrases and terms in the RSV text are explained in a fourth section and the chapter is concluded with study suggestions.

There are three Special Notes on 'The Interpretation of the Parables by the Early Church' (pp. 31-55), 'Parables and Allegories' (pp. 67-70), and 'Jesus' Parables and our own Parables, Fables etc.' (pp. 95-102). The 'Key to Suggestions' (pp. 123-130) would help the reader to check his answers for the questions given in the 'Study Suggestions'. The alphabetical list of parables discussed in the book and the select bibliography are given at the end of the book. Several excellent photographic reproductions given in the book depicting life situations in different parts of the world, including two from South India, add to the attractiveness of the book and serve as useful illustrations.

Hargreaves' work is based on recent studies on the Parables. He has made good use of the results of scholarship to convey the message of the parables for our time. Hargreaves is aware that in each parable Jesus is conveying effec-

tively one main point and that most of the parables deal with the theme of the rule of God mediated in Jesus' person and in what he does, requiring an immediate response from the hearers. Occasionally he slips into the error of Juelischer in drawing general moral lessons, especially in the 'suggested ap-

lications'. The reader who has no access to, nor has time to consult scholarly works, would find the Special Notes very useful. He should have a copy of the RSV as the notes are based on the RSV text.

The style is simple and readable. The book can be used with great profit

for corporate Bible study in parishes and in youth and student groups. It would be very helpful if an Indian edition at a moderate price could be brought out by the ISPCK.

E. C. JOHN.

Bangalore

News from the Dioceses

MYSORE CENTRAL

In the last ITS Letter published in May 1970, Harry pointed out that we have been evaluating our programme and working out our plans for the future. In this connection, greater awareness and concern is centred around serving of the Urban Community. The Outreach Committee has had a number of meetings regarding this, including one with Mr. Ron Fujiyoshi of Singapore Industrial Mission, an expert in Community organization who came on

a 5-day visit to Bangalore sent by the E.A.C.C. Urban-Industrial Mission. If all goes well, the Outreach programme of our Cathedral will include service in a low income area in the city where help will be directed in organising the community to help itself to secure resources and benefits to meet its various needs for healthy and wholesome living. In this connection we also had talks with the Corporation of Bangalore City, other Welfare Organisations and with the Mysore State Slum Dwellers' Association.

Talking about Community projects, the Cathedral's Outreach service has been extended in terms of money from our Festival funds and guidance from our staff to a Technical Training Centre started in Jayanagar three years ago. The recent development here has been the installing of a Sewing Machine (got on loan from the YMCA) with the object of providing opportunities for the women in the area to learn tailoring.

I.T.S. Letter, Bangalore.

Announcements

WORLD SUNDAY SCHOOL DAY

Sunday, November 1st, 1970

This day will be observed by numerous Sunday Schools all over the country as a day of prayer and thanksgiving for the Christian nurture of the young. We are printing a Worship Programme including a play on a great pioneer in medical service:

'Dr. Ida Scudder'

(Her dreams came true)

One copy of the programme free; additional copies at 50 p. World Sunday School Seals at Rs. 2.50 for an album of 20 seals. Ask us for these immediately. You will need to rehearse the play several times for November 1st. Will you also help to make the Day widely known in your area and urge your Church to observe it?

Administrative Secretary,
India Sunday School Union,
P. O. Box No. 9,
Coonoor, Nilgiris, S. India.

LA MARTINIERE SCHOOL, CALCUTTA

The Board of Governors invites applications from suitable candidates for the post of Principal of the Boys' School, which will become vacant early in 1971.

Candidates must possess a Master's Degree and prefera-

bly have had at least five years' experience as a Senior Master in a comparable school.

Preference will also be given to Masters who show marked qualities of leadership, discipline, administration and public relations, in addition to their academic qualifications.

Emoluments will be commensurate with qualifications and experience. In addition, free furnished quarters and free car, provident fund, non-contributory pension fund, and other perquisites will be provided.

Applications giving the fullest details and a recent photograph should be sent to Mr. K. K. Dutt, Place, Siddons and Gough (Private) Ltd., 6, Lyons Range, Calcutta 1.

WANTED

An experienced Graduate—preferably with Sociology or Social Service background for developing an 'Urban Community Project' through St. Mark's Cathedral. The Candidate should have a working knowledge of South Indian Languages.

Apply with details to :

The Presbyter-in-Charge,
St. Mark's Cathedral,
Mahatma Gandhi Road,
Bangalore-1.

NEW BOOKS AT C.L.S.

MAHATMA GANDHI AND HINDU-CHRISTIAN DIALOGUE —by Nirmal Minz (CISRS—CLS)	Rs.	5.25
A significant contribution on the theological significance of Mahatma Gandhi.		
THE WITNESS OF S. K. GEORGE (CISRS—CLS)—by T. K. Thomas	Rs.	4.00
The latest book in the <i>Confessing the Faith</i> series, this is an evaluation of the life and work of a man who seriously rethought his Christian faith in the context of renascent nationalism, with copious selections from his writings.		
WHAT IS CHRISTIANITY? (CLS)—by Robin Boyd	Rs.	2.75
A lucid and comprehensive introduction to Christian faith and life.		
CONTEMPORARY PRAYERS FOR PUBLIC WORSHIP (SCM)—Edited by Caryl Micklem	Rs.	14.40
All prayers here are new prayers, in modern language and thought-forms.		
HINDU AND CHRISTIAN IN VRINDABAN (SCM)—by Klaus Klostermaier	Rs.	18.90
A fascinating book on Hindu-Christian dialogue at its existential best.		
BIBLE AND GOSPEL (SCM)—by A. M. Hunter	Rs.	14.40
An excellent book on the heart of Christianity, the person of Jesus and his meaning for today's world.		
FISHERS OF MEN (SCM)—by William Barclay	Rs.	6.75
The popular biblical scholar deals here with the problems and techniques of Christian preaching, teaching and publishing in our day.		
CALL FOR GOD (SCM)—by Karl Barth	Rs.	7.65
Twelve more sermons from Basel Prison		
INTRODUCING THE CHRISTIAN FAITH (SCM)—by Arthur Michael Ramsey	Rs.	7.20
First published in 1961, this book on the essence of the Christian faith has now been completely revised.		
GRACE IN CHRISTIANITY AND HINDUISM (Lutterworth)—by S. Kulandran	Rs.	37.80
A valuable contribution to the new encounter between Christianity and Hinduism.		

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